THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840.]

"Nobleness of character can only be attained by the power of steady persistent effort to reach our highest good. Character is what we make it by the use of our powers in routine matters."

No. 17, Vol. LXX. Thursday, April 23, 1908. Price One Penny.

DIED IN THE MASTER'S SERVICE.

It is with the keenest regret that we chronicle the demise, in the mission field, of a faithful servant of the Lord—Elder John Le Roy Tripp, who laid down his life in the service of his Master, on Tuesday morning, April 14th, 1908, after a very brief illness. Elder Tripp was born January 24th, 1888, at South Cottonwood, Salt Lake County, Utah, U.S.A. At the time he received his call to go forth to labor in the vineyard of the Lord he was a resident of Murray, in the same county. When he arrived in Liverpool he appeared to be in excellent health, and when we shook hands with him prior to his leaving for Rotterdam, we little thought that in two months we would be penning an account of his decease.

He arrived in Rotterdam on February 19th last, and was appointed by President Cannon to labor in Charleroi, Belgium. He gave promise of becoming an earnest, persevering missionary, and, had He who gives and who also takes away, deemed it better for His servant to stay with us longer, Elder Tripp would, we feel sure, have performed an excellent mission. But he has done all that the Lord required of him—he has shown his love for his fellow-mortals by laying down his life in their service. No man could do more.

About a month ago Elder Tripp complained of having a pain in his stomach, but it did not seem to trouble him much. It, however, became more distressing, and about March 30th he took to

bed. Elder Robinson, his companion, called in a doctor, who pronounced it appendicitis. The medical attendant did not consider the case serious enough to require an operation. He treated him for a couple of days, and at the end of that time the deceased had so improved that he was able to rise from his bed and go about the house.

His recovery, however, was only temporary, and on Friday, April 9th, he was compelled to return to bed. The doctor then decided that an operation was absolutely necessary. He called to his assistance a skilled surgeon. The operation was performed the following afternoon. The appendix was found to be in good condition, but a large abscess was discovered in the intestines, from which two cup fulls of matter was extracted.

Elder Tripp rallied after the operation, but again relapsed. He seemed to realize that his mission on earth was drawing to a close, and so informed his companion, Elder Robinson. Sunday afternoon he lost consciousness, and remained in that condition till the time of his demise. The doctor had noticed signs of spinal meningitis Sunday morning, and these became more apparent the following day. Monday morning the physician said the end was in sight. But the elders and saints continued in prayer and fasting and earnest intercession in behalf of their afflicted brother. A slight change for the better was observed Monday afternoon, which gave all interested renewed hope. But at 8 p.m. of the same day the deceased began to sink again and finally succumbed at the hour before mentioned.

All that loving hands could do was done willingly. From the time he took to his bed till the moment when his immortal spirit returned to its Creator, Elder Tripp was watched over with the greatest solicitude. His death is keenly felt by the elders and saints among whom he labored.

President Sylvester Q. Cannon, of the Netherlands-Belgium mission, began to make preparations for the transportation of the body home to Utah. It was dressed in the robes of the holy temple, made by the kind hands of Sister Cannon, wife of President Sylvester Q. Cannon, which was then enclosed in lead and zinc caskets, hermetically sealed, and placed in a good oak coffin. The body was placed on the s.s. *Dottrell* and brought by water to Liverpool. The remains were placed on board the s.s. *Celtic* this afternoon, and, in care of Elder Leonard G. Hardy, Jr., will be taken to New York, thence by train to the home of Elder Tripp's parents.

Our most sincere and heartfelt sympathy is extended to the parents, relatives and friends of the deceased, and we pray the Father to bless them with the Comforter, and to enable them to bow submissively to the will of Him "who doeth all things well."

Elder Tripp's mission is not ended. While it is closed on earth, it will be continued in the world of spirits, and there he will find

joy and happiness in proclaiming the principles of eternal life for the promulgation of which he laid down his life in a foreign land. He was faithful unto death, and has, therefore, earned for himself a crown of eternal life.—W. A. M.

AN ANCIENT TEMPLE.

THE following interesting editorial appeared in the *Deseret News* of March 14th last:

"The remains of an ancient temple have been discovered in the heart of a forest of Guatemala, by an amateur archæologist, A. M. Thomsen. Four years ago, it seems, he was on a business trip in the state of Sonora, Mexico, and while there, he became desirous of penetrating some of the unknown wilds of Central America. He prepared himself carefully for the expedition.

"After a sojourn of several months among the Mayas, the explorers proceeded to the region of Lake Peten. On their way through dense woods it was a common occurrence to come upon the ruins of ancient cities, or to find hewn and sculptured rocks. But about forty miles from the lake, the travelers found the ruins of a marble temple. After they had broken through the jungle, they faced a grand staircase of white marble, sixty feet in breadth. There were one hundred and twenty steps, and these led to the summit of an artificial mound about fifty or sixty feet high, and upon which stood a structure of white marble.

"This building was found to be one hundred by sixty feet, and two stories in height. The slabs had been fitted perfectly, and bore evidence of having been polished. Across the front and along each side were triangular arches, and the slabs were carved with ornamentations in relief, which, it is said, in richness and elaboration, would be difficult to match in any modern building. The arches were seven feet in breadth, and the pillars dividing them five feet in diameter. Upon each was the figure of a man bearing a leopard skin over his shoulders, massive bands about the ankles, and a palm branch in the outstretched hand. There were other sculptures and carvings, and the opinion was expressed by one of the party that the builders of that structure were familiar with the symbols of Free Masonry.

"The roof was in a marvelous state of preservation. In the interior was found an altar. Small holes drilled beside the arches suggested to the explorer that curtains were used to divide one room from another, and as there were no windows it is thought probable that artificial light was used.

"Mr. Thomsen is of the opinion that the builders of this temple were familiar with the use of some metal tools, for, he says, it would be impossible to create such an architectural marvel, with its rich

sculptures and engravings with no other implements than stones, no matter how hard. They must have been skilled in the making of metal implements of some kind.

"Discoveries of this kind are of special interest to the Latter-day Saints who believe in the authenticity of the Book of Mormon. Every new advance in our knowledge of the past of the American continents confirms the claim of the Prophet Joseph Smith, that he was guided from heaven in the discovery and translation of that remarkable volume. The Latter-day Saints have the testimony of the Spirit in their own souls concerning the truth of the gospel, and this is corroborated by evidence furnished by research."

MINUTES OF THE NORWICH CONFERENCE.

THE Norwich semi-annual conference was held in Gordon Hall, Duke Street, Norwich, Sunday, April 12th, 1908. There were in attendance President Charles W. Penrose, President Walter A. Dimond, and thirteen traveling elders of the Norwich conference. After the opening exercises, the sacrament was administered by Elders Calvin Peterson and Thomas Edgley.

President Dimond extended a hearty welcome to all present. He felt grateful for the privilege the saints and their friends had in meeting in conference in peace. He read the labor and statistical report for the last six months. Presented the general and local authorities of the Church, who were all unanimously sustained.

President Charles W. Penrose then addressed the conference. He deplored the apathetic condition of the people at the present time. The majority of them are indifferent to religious matters. Many people are laying claim to salvation in the kingdom of God because they believe in a single verse of scripture. He showed the absurdity of such teaching. If we have faith in the Savior we will keep His commandments, as He said, "If ye love me keep my commandments." These people in trying to maintain their position from the Bible, make it appear that the Apostles contradicted each other. We must not pick passages here and there, but read the entire context of the scriptures, which will show that there is no lack of harmony in the teachings of the apostles, for the Savior had prayed that they might be one. The Messiah also said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We Latter-day Saints are blessed above many in this respect, for we have not only the Bible, but the word of God revealed through His prophets in these days to guide us. We have never been told we were to be guided by books alone. "God has set some in the Church, first apostles, secondarily prophets, thirdly teachers," etc., for the "perfecting of the saints, for the work of the ministry and for the edifying of the body of Christ." The gospel taught by the Latter-

day Saints is not narrow but broad and comprehensive, for we believe in that kind of faith which leads us to keep all the commandments of our Savior, which we covenanted to do this morning when partaking of the sacrament. After benediction, the meeting adjourned until 2:30 p.m.

After the afternoon opening exercises, seven persons who had been baptized in the morning were confirmed members of the Church.

Elder George Harwood was the first speaker. He dwelt upon the ordinance of baptism, and showed that the gift of the Holy Ghost and other blessings follow the observance of this commandment. The Holy Spirit strengthens us and helps us to more clearly see and understand the gospel and what is required of us.

Elder Moses Edwards then spoke for a short time, emphasizing the fact that the gospel we have is not a new one but contains the same truths and is the same as the gospel of former days. He also spoke of the divinity of Joseph Smith's mission, and bore testimony to the same.

President Penrose occupied the remainder of the time, explaining the mission of the Savior and what we gain by the gospel. He said that through the Savior performing the mission He was sent here to do, our bodies will be restored, which will be like His glorious body and will endure forever But all will not receive the same kind of glory. There are bodies celestial, bodies terrestrial, and bodies telestial. We will receive the glory we are entitled to. We thus see that through the atonement of Christ we receive a certain degree of salvation, so that all will come forth from their graves and will be judged for the things they have done. We all do wrong, and that we might get rid of our sins and prepare ourselves for that day the gospel has been given to us. We must learn to conquer ourselves, to go on to perfection. Then we shall be considered worthy to associate with the redeemed and the sanctified in the celestial kingdom of God.

At the evening service the hall was well filled. There was a large number of investigators present. Elder Adolph M. Reeder, who had been honorably released to return home, testified of the goodness of the Lord to him during his illness, and that he had felt the power of the saints' prayers. He bore a strong testimony to the truth of the gospel, and expressed his sorrow at having to return home on account of ill-health.

Elder J. B. Allen then treated for some time on the organization of the Church, comparing the same with that of the church in former days, showing also that all the different officers are just as essential to its perfection as are the parts of the body to a perfect body. Having been released, he expressed the pleasure he had experienced during his missionary labors, and how he had been blessed in the same.

President Dimond commenced by saying that many were often

caused to wonder when they heard the elders and saints bear such strong testimonies to the divinity of Joseph Smith's mission, but he testified to all that if they would study the Bible, seeking to learn the truth, they could not fail to see that we must have prophets in these days. There are many who admire the first principles of our religion; they see that they are strictly scriptural, but they believe we have objectionable doctrines which we conceal. Such is not the case. Every principle of the gospel is true, pure and elevating. "Mormonism" stands for everything that is good, and is opposed to everything that is evil.

President Penrose then followed with a most forceful address upon divine authority. He said that although this was considered a day of light, there was a great lack of it in spiritual matters. To gain intelligence we must have light; and likewise to understand the gospel we must have the truth given to us through apostles and prophets that have been divinely called. God set these officers in the Church in former days to guide and teach His children, and they were united and had no conflicting opinions among them. They taught all the principles of the gospel, and just as each one is necessary to a perfect gospel so are apostles and prophets to a perfect Church. He quoted freely from the Bible, showing their necessity and testified with great power and spirit to the restoration of the gospel in these last days, and that the Church which has this gospel was organized with men called of God and holding these positions. In concluding he exhorted all present to study for themselves and with prayerful hearts to investigate the gospel taught by the saints, for, he said, all those who have received a testimony from God feel it in their whole being and rejoice in the knowledge of the truth.

After the benediction, the conference adjourned, many saying they had enjoyed a spiritual feast.

At the afternoon meeting we were favored with a duet by Sister Edith Nimham and Brother Frank Burleigh, and in the evening with a solo by Sister Lizzie Woods.

Saturday evening the elders met in Priesthood meeting with President Penrose, and after giving in the reports of the different branches, listened with interest to the valuable instructions given them. All the brethren are well and happy in their labors.

A. Le Roy Taylor, Clerk of Conference.

Lot's Wife Beaten.—A Sunday School teacher in Fochabers once asked a class of girls whether they had ever heard of anything more wonderful than the story of Lot's wife, who turned into a pillar of salt. "Yes, teacher," replied one; "a woman was coming up our street, and she looked to the right, then to the left, and then behind her, and then she turned into a public-house."

THE GENERAL CONFERENCE AT SALT LAKE CITY.

We learn from letter and newspaper reports received from Salt Lake City that the annual conference held there on April 4th, 5th and 6th last, witnessed the largest gatherings of the saints in the history of the Church. It is estimated that fully nine thousand persons were present at the opening session, and each succeeding service was augmented by additional thousands. Of the general authorities there were present: The First Presidency, the Presiding Patriarch, ten of the Apostles, six of the First Seven Presidents of Seventies, and the Presiding Bishopric. The singing of the songs of Zion by the vast assemblies, under the able direction of Professor Evan Stephens, was an inspiring part of the services. President Smith, in his opening address, expressed the joy he felt at seeing such a large concourse of people assembled to worship God and to receive instructions in matters pertaining to their temporal and eternal salvation. It was a testimony to the Heavens that they were grateful to the Lord for the manifold blessings which they had received from His bounteous storehouse, and of their determination to hold fast to the faith which has been delivered to the saints in the latter days. The president gave very interesting data showing the remarkable progress of the work both at home and in the various missions of the Church. The auxiliary associations are in excellent condition, and reflect great credit on the noble men and women in charge of them. In behalf of the Church of Jesus Christ of Latter-day Saints he heartily endorsed the temperance movement which has been inaugurated for the suppression of the liquor traffic, and his sentiments were re-echoed by several speakers at other meetings of the conference, who dwelt on the importance of the Word of Wisdom. A verbatim report of President Smith's opening address will be published in the Star at an early date.

At the meetings on Sunday the large Tabernacle and Assembly Hall were packed to their utmost capacity, and thousands of people congregated in the open air to receive the counsel of the Lord as it fell from the lips of His inspired servants. The general authorities of the church were sustained unanimously. Elder Henry H. Rolapp was chosen one of the Auditing Committee in place of C. W. Nibley, sustained as Presiding Bishop. We rejoice with our brethren across the sea in the glorious things that are sung and spoken of Zion, and unite with them in praising Him from whom all blessings flow. May each succeeding conference add strength to His work, peace and happiness to His saints, and glory and honor to His everlasting name.

It is our duty to preserve cheerfulness. Life has its sunshine and pleasures, its cheerful heights which anyone may climb, if he have but the courage and faith.—Kendrick.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 23, 1908.

CAUGHT IN HIS OWN TOILS.

As intimated a week ago, some attention will now be paid to a personal attack on the editor of the MILLENNIAL STAR by the Vicar of St. Nathaniel's in a special address to his parishioners in the latest issue of his *Parish Magazine*. As our readers are aware, the STAR has taken up, from time to time, the falsehoods published by Rev. D. H. C. Bartlett against "The Latter-day Saints or Mormons," and has refuted them, not only by argument and scripture, but by quotations from Church of England authorities, proving that in addition to assailing the "Mormons," the Vicar has been fighting his own creed to which he had to subscribe before his ordination. But with his common casuistry, he now tries to make it appear that the editor of the STAR has been "compelled" to take up the weapons of defense; this in consequence of that "strain of irony" adopted by the Vicar, by which he put himself into a ridiculous attitude and which seems to have left him in a nerveless and pitiable condition.

His response consists chiefly of such explosions as "Poor Mr. Penrose!" "Mr. Penrose's poor attempt!" "Mr. Penrose and his visiting elders," which of course are very powerful bits of reasoning and show the great intellectual force of such a ministerial mind as that of Mr. Bartlett. The only real point in his present effusion is, that in the editorial of the MILLENNIAL STAR of March 12th, "poor Mr. Penrose had to give away his own position and sacrifice the main plank of Mormonism." What he means by that, he explains, is that:

> "The Mormons have been declaring by word and tract that the gospel was lost in the first centuries, that with it all authority to minister in holy things had gone, and that that lost gospel was only restored in 1830 and the authority with it."

As usual, the Vicar of St. Nathaniel's mis-states and blunders over the position taken by his opponent and thus weakens his own. The "Mormons" have not made that declaration, either by "word or tract," but we will take it as he puts it, passing over his garbling method of presenting our side of the question, and following it with what he considers is the giving up of "the main plank of Mormonism." Mr. Bartlett, in his *Parish Magazine* for March, with

what he imagined was a fine "strain of irony," called attention in big type and numerous points of exclamation to the great things done by reformers, martyrs for the truth, workers for the elevation of mankind, publishers of the Holy Scriptures, and other worthies whose deeds are recorded in history. To this, we replied:

"The Latter-day Saints have as high a regard for the noble men and women who have stood up for the truth, or have lost their lives in its defense in all ages, as this pretended priest can possibly have."

Mr. Bartlett quotes this as proof that we have given up "the main plank of Mormonism, renounced the lost gospel theory and its supposed finding in 1830, upon which that system rests." With all the density of mind and the non-perception of logical reasoning, constantly exhibited by Mr. Bartlett, it is really astounding that he would commit himself to such a mark of imbecility as he shows in this instance. The question at issue was the absence of divine authority in Christendom for many centuries to administer the ordinances of the gospel of Christ. One of the articles of faith of the Church of Jesus Christ of Latter-day Saints is:

"We believe that a man must be called of God by prophecy and by the laying on of hands of those who are in authority, to preach the gospel and administer in the ordinances thereof."

Mr. Bartlett quoted it thus: "We believe that man must be endowed with authority before God will recognize his acts as a minister of the gospel," and he denounced this as "silly." We then quoted article 23 of the Articles of Religion of the Church of England "as by law established," which states:

"It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation before he be lawfully called and sent to execute the same."

In the Prayer Book of the Church of England, directions are given as to the manner in which men may be "lawfully called" and the form by which they are to be ordained. All this we quoted in the article alluded to. Thus it was shown that so far as this doctrine of calling and ordination is concerned, the two churches are agreed; that is, that before any man administers ordinances of the gospel, he must receive authority from God to do so. The question as to where divine authority is vested is another matter.

We showed that the Church of England claims to hold exclusively the authority to ordain bishops, priests and deacons, by succession from the days of the Apostles? Is not that a fact? If it does not, then it concedes the point that it has no authority at all, for it repudiates the doctrine of present revelation, taking the ground that direct communication from Deity ceased when the canon of scripture was completed. But we further proved from the writings of the Church of England which are made authoritative in its Articles of Faith that "whole Christendom," including "laity and clergy, men women and children, all ages, sects and degrees, had

been for eight hundred years or more drowned in abominable idolatry, of all other vices most detested of God and most damnable in man," and that during that time every soul had "purchased to themselves God's wrath and utter indignation and everlasting damnation both of body and soul." All this and much more to the same effect is to be found in "The Homily on Peril of Idolatry," which is directed to be read in the churches, in Article 35 of the Articles of Religion of the Church of England, and it is declared that the horrible condition described existed "to the destruction and subversion of all good religion universally."

Mr. Bartlett endeavors to sneer this away by stating that the Homilies are "A book of sermons drawn up at the Reformation to be read by those clergy who could not make their own." That is a nice confession for a clergyman of the Church of England to make, that men were called and ordained to the work of the ministry who could not "make their own sermons," and were not sufficiently qualified by the Spirit of God to preach His word, and therefore, sermons had to be made up for them to be read in the churches of the "Church of England as by law established." But supposing that to be the case. What has that to do with the truth of the admissions and assertions in those sermons made at the time of the Reformation by the authorities of the Church of England? Does Mr. Bartlett claim that they were "a pack of lies?" If so, why do the Articles of Religion of that church as at present held to be authoritative, "judge them to be read in the churches by the ministers, diligently and distinctly, that they may be understood of the people?" Does the Church of England require its ministers to proclaim downright and abominable falsehoods and libels upon "whole Christendom," diligently and distinctly, that they may be understood by the people?

Come, Mr. Bartlett, cease your floundering and pettifogging and personal attacks, and let us know whether you make the same charges against your own church that you have been making against the Latter-day Saints, for asserting the universal apostacy that occurred in what you yourself have called "The dark ages." Here is what you say in your March magazine concerning the church.

"Blinded by her sin she had in the dark ages little light for the world. Still, now here, now there, twinkled the light of the truth as it is in Jesus."

You not only misquote the Latter-day Saints and their writings, but you seem to forget or try to drop out of sight your own utterances on the same matter. And you break over the lines of your own creed and the teachings and authority of your own church by perverting its 34th Article of Religion which you quote as follows:

"Every particular or national church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying."

Reading that article as given in the Prayer Book, anyone with common understanding, comparing it with article 23 and the Form for ordinations of ministers, will see beyond a doubt that the words "every particular or national church" refers to the congregations, parishes, and livings of the "Church of England as by law established," and not to the Roman Catholic Church, or to the Nonconformist churches, and yet Mr. Bartlett has the temerity to declare that this means "other Christian bodies" and that "all over the world the Church of England is working with them in fellowship and Christian love and is nowhere found to be denying their authority or their rights, or the fact that they are of God!" This is most astonishing, even from such a rash and ribald twister of the truth as the Vicar of St. Nathaniel's. Will the Lord Bishop of Liverpool put the stamp of authority on such utterances as these? Mr. Bartlett claims that the Bishop has approved of some of his vulgar and venomous assaults on the "Mormons," but it will be a new thing under the sun of England if one of its "Lord Bishops" will endorse such a complete departure from the authoritative teachings of the Church of England as that taken by the Vicar of St. Nathaniel's.

Now, coming to the present attempt of Mr. Bartlett to make out that we have given up "the main plank of Mormonism," let us see how much reason he has for his repeated assertion. We claim that the universal apostacy set forth in the Church of England Homily which we quoted, actually took place; not, however, echoing the horrible assertion that every man, woman and child in whole Christendom was "drowned in the most abominable idolatry for eight hundred years or more," but affirming that the authority which Christ gave to His Apostles when He was on earth and which they conferred upon other officers in the primitive Christian Church, did not continue through the centuries which intervened down to the present day, but that in these last days (not in 1830 as Mr. Bartlett states) that divine authority has been restored and is now upon the earth. Yet, we admit and rejoice that there have been noble men and women through all the centuries of the Christian era who have stood up for truth as they understood it, and that many of them laid down their lives in its defense, that we admire those good men and women, whether they were Catholics or Protestants, heathens or pagans, Jews or Gentiles. That we venerate and applaud those institutions and their supporters that have aided in the advancement of civilization and the spread of light and learning, that have ministered to the necessities of mankind, mitigated the sufferings of the afflicted, lifted people from vice and ignorance, provided homes for the infirm and demented, and in a thousand ways have exhibited the spirit and works of Christian charity. But in that esteem and admiration, there is no contradiction of the statement that the divine authority by which that which was sealed on earth was sealed in heaven, and that

which was loosed on earth was loosed in heaven, had been lost to the world for centuries until it was revealed from heaven in this last dispensation.

Is it possible that Mr. Bartlett has not mental ablilty to understand this? Or is it not probable, judging from his past efforts, that he is once more trying to place us in a false position and to evade the consequences of his own departures from the truth? Does he mean to contend that every good man and woman who are now seeking to better the condition of their fellows are therefore clothed with divine authority to administer the ordinances of the gospel of Christ? Yet that is the inevitable result of his kind of reasoning. If by such tactics he thinks he can "Knock the bottom out of Mormonism," as he elegantly puts it, or make people with brains think that we have taken away "its main plank," he is once more very much mistaken. And so with his boast about "fighting Mormonism to the death." He will not accomplish that by repeating the foul and filthy stories that have been concocted concerning Utah and the Mormons. His vague charges of "immorality" are met and shivered to atoms by the testimonies of some of the ablest men of the times, ministers of various denominations, talented travelers, men and women eminent in literature, in art, and in science, who have visited Utah and spent time enough to investigate and learn the truth. Many of their testimonies concerning the sobriety, morality, order, union, peace, education, and refinement of the great body of the "Mormon" people have been published, but they are not the kind of testimonials that suit Mr. Bartlett. The nastiness and defamation with which some stories are pregnant please him much better.

As to "immorality," if he will rouse himself enough to take a systematic tour through all the streets and lanes and alleys in a circuit with a radius in each direction of a couple of miles from his own parish church, he will find more immorality in twenty-four hours than exists in the whole area of eighty-four thousand square miles of far away Utah in a decade. And he will also find an ample field for his pious exertions, without trying to smell something that he imagines is in the air seven thousand miles away. If he thought he had anything better for the Latter-day Saints than they have in the faith which they have sincerely embraced, he could have employed the energy he has thrown away in bitter and shameful assaults upon them by teaching them that which he holds to be the way of salvation. Instead of that, he has falsified their character, maligned their leaders, misrepresented their doctrines, contradicted himself, denied the plain enunciations of his own church and creed, and put himself in a position not only unenviable, but despicable.

That is why we have treated his bombastic but impotent effusions in the manner which we have adopted. In doing so, however, we have given him more notoriety than he has deserved or ever

had before. He is too small game for our powder and shot, and we would not have paid any attention to him but for the opportunity his sputterings have given us to show the weakness and folly of persons of his cloth and caliber. He has not proved a solitary proposition that he has set forth, and we have been furnished means by which we could attract attention to the great work which God has commenced on earth in these latter days.

We once more bear testimony that "Mormonism," as it is called by its opponents, is the gospel of Jesus Christ restored in its fullness with all its former light, power, ordinances, divine authority, promises, gifts, and blessings, and we invite all seekers after truth to investigate it for themselves, regardless of the sneers and falsehoods of its enemies, and declare to them that if they will seek to the Lord by the earnest prayer of faith, in sincerity of heart, He will manifest to them, as He has shown unto us, that this is the setting up of the kingdom of heaven foretold by all the holy prophets since the world began, and that it will overcome error, spread forth the truth, and eventually fill the earth with the light and glory of God.

C. W. P.

CONFERENCE APPOINTMENTS.

Grimsby	Sunday, April 26th, 1908.		
Liverpool	,,	May 3	,,
Manchester	,,	,, 10	,,
Leeds	,,	,, 17	,,
Bristol	,,	,, 24	,,

FROM THE MISSION FIELD.

Release.—Elder Leonard G. Hardy, Jr., who was honorably released from his missionary labors in the Netherlands-Belgium mission, sailed for home this afternoon per s.s. *Celtic*. He is in charge of the remains of the late Elder John Le Roy Tripp.

An Easter Monday Ramble.—About one hundred and fifty saints and friends of Hyde, Oldham, Leigh, Manchester, Stockport and Hollingsworth branches went on a ramble on Easter Monday to the farm of Sister Gallimore, where a most enjoyable holiday was spent.

Successful Socials.—Sister Elizabeth Moss and Miss Lydia Ward gave a very successful social in the Temperance Hall, Oldham, on Saturday the 11th inst., for the purpose of raising means for the saints' building fund, which is growing rapidly. All present had a most delightful time.

Elder Robert M. Garbett, of the Birmingham conference, and Sister Ann Ellen Trotman and children, who sailed for Zion on the 16th inst., were the recipients of testimonials from the saints and

friends of the Northampton branch, on the 11th inst., when a delightful social was given in their honor.

Baptisms.—A baptismal service was held in the Swan Public Baths, Norwich, Sunday, the 12th inst., President W. A. Dimond presiding. After the opening hymn and prayer, a few remarks on the ordinance of baptism were made by Elder A. Le Roy Taylor, after which seven converts were baptized by Elder Samuel Jackson.

Another baptismal service was held at the Victoria Baths, Nottingham, April 18th, 1908. There were over one hundred saints and friends in attendance. After singing and prayer, Elder Thomas Martin spoke upon the ordinance of baptism, in which all present manifested considerable interest. Five of the converts were from the Nottingham branch and one from the Loughboro branch. President Thomas O. King and Elders C. E. Horsley officiated.

Miraculous Escapes.—There are few men who have been as often face to face with death as Brother R. Sanders, of South Shields. He has been shipwrecked six times, and while some of his fellow-seamen have sank beneath the waves, to rise no more, the life of this faithful saint has been miraculously preserved. He speaks several languages, has visited many parts of the world, and ever since he joined the Church has taken delight in telling his fellowmen of the restoration of the everlasting gospel through the Prophet Joseph Smith. In a letter which he wrote to President Penrose a few days ago he tells of several shipwrecks which occurred during his seafaring life. He says: "I felt very happy when I received the parcel of tracts sent to me by the brethren of the Scandinavian mission. But on the eleventh of December I got shipwrecked again, and many of the tracts and books were damaged by salt water. It seems to me that the evil one tries to prevent me from spreading the glad tidings. I did not have my clothes off for eight days, and the hardships to which I was exposed made my old bones ache; but I did not mind that when I was saved from a watery grave. One of the crew died afterwards from a shock which he received in the collision. About nine years ago I was shipwrecked, and lost everything I had. The ship sank in six minutes, and we did not have a minute to spare. I did not grieve so much over the loss of my clothing as I did over the loss of a great deal of Church literature. But this is as nothing compared with the shipwreck of our faith and being stranded on the rocks of apostasy. Almost every voyage something happens to our ship. About three weeks ago we had another collision, when a hole was knocked in our starboard bow. But the Lord has been with me in all these perils, and for His preserving care I praise Him. I am living in hope that the day is not far distant when I shall be able

to leave the sea and with my family gather to the land of Zion. Your brother in the gospel, R. SANDERS."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XI.—BAPTISM FOR THE DEAD.

I. Baptism required of all.

1. Baptism essential to salvation. (Matt. 3: 15; John 3: 1-5.)
2. This condition applies to all mankind, the dead as well as the living. (Matt. 28: 19; Mark 16: 16.)
3. Christ is Lord alike of living and dead. (Acts 10: 42; II. Tim. 4: 1; I. Peter 4: 5.) He was ordained of the Father to be a judge of both quick and dead. (Rom. 14: 9.)

II. The gospel yet unknown to many.

1. But few have heard and fewer have obeyed the gospel.
2. Erroneous teaching concerning "everlasting" and "eternal" punishment. (Articles of Faith, p. 149.)
3. Meaning of the expression given by the Lord Himself. (Doc. and Cov. 19: 10-12.)

III. The gospel to be preached to the dead.

1. Scriptural proof that the gospel is proclaimed in the spirit world. (I. Peter 4: 6.)
2. Christ preached to the spirits in prison. (I. Peter 3: 18-20.)
3. The Savior's promise to the malefactor. (Luke 23: 39-43.)
4. Three days after His crucifixion the Lord declared, "I have not yet ascended to my Father." (John 20: 17.)
5. God has decreed that even the heathen nations, and those that knew no law, shall be redeemed. (Doc. & Cov. 45: 54.)

IV. Christ's work among the dead was foretold.

1. Prophecies of Isaiah. (Isaiah 24: 22; 42: 6-7.)
2. David sang concerning the redemption from the grave.

V. Work of the living for the dead.

1. The doctrine of baptism for the dead taught among the saints of old. (I. Cor. 15: 29.)
2. Malachi predicted the great work to be carried on in behalf of the dead during the latter days. (Malachi 4: 5-6.)
3. Fulfillment of Malachi's prediction. (See Articles of Faith, p. 153-4; Doc. and Cov. 110: 13-16.)
4. The fathers and the children mutually dependent. (Articles of Faith, p. 155-6.)

5. The labor for the dead is two-fold—the work on earth supplemented with missionary work behind the veil. (Articles of Faith, p. 156.)

CONFESSION.

THOU knowest that I love Thee, but to-day
For one brief moment, Lord, I lost the way.
With tears and deep contrition I confess.
Father, thine erring child forgive, and bless.

'Twas my besetting sin that overcame;
Thou knowest as no other, Lord, its name,
Beneath rebuke, I thought all undeserved,
I grew rebelious—from the pathway swerved.

Because I love Thee, Lord, I hate the thing
That comes 'twixt Thee and me; the sting,
In that I know it wounds thy loving heart,
O God, bid Thou the unholy thing depart.

To self, O Lord, I would be crucified,
Then nothing 'twixt me and my Guide
Should intervene. I should not stray,
But in His steps walk day by day.

JULIA A. WILLIAMS.

DIED.

OLDFIELD.—At Bradford (Leeds conference), March 26th, 1908, the beloved wife of John William Oldfield, aged 54 years. She was true to her testimony of the latter-day work. Interred at Heaton Cemetery, March 29th, 1908.

BEANLAND.—At Sykes, Oakworth (Leeds conference), March 27th, 1908, Mary Beanland, aged 74 years. She lived and died a faithful Latter-day Saint, and was interred at Oakworth District Council Cemetery, March 30th, 1908.

THORNTON.—At Leeds, March 29th, 1908, infant daughter of H. N. and Lilian Amos Thornton, aged 2 months and 13 days. Interred at Leeds, April 1st, 1908.

CONTENTS:

Died in the Master's Service ... 257
An Ancient Temple 259
Minutes of the Norwich Conference 260
General Conference at Salt Lake City 263
Editorial: Caught in His Own Toils 264
Conference Appointments 269
From the Mission Field 269
Sunday School Lesson for Theological Department 271
Poetry:
Confession 272

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.